UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Why Billy Graham? - - *Peter H. Samsom*

A Dominican Educator - *John H. Hershey*

The Quest of the Liberal Faith - - -
- - - - - - - *J. Ray Shute*

Lecomte du Nouy, Samuel Alexander, and
Natural Piety - - *Alfred Stiernotte*

Henry David Thoreau and the Naturalizing
of Religion - - - *R. Lester Mondale*

Western Conference News

VOLUME CXXXVII NUMBER 1

Chicago, March-April, 1951

PRICE TWENTY-FIVE CENTS

UNITY

Established 1878

Published Bimonthly Until Further Notice

Subscription $1.50 Single Copies 25 cents

Published by The Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago 15, Ill.

"Entered as Second-Class Matter June 11, 1947, at the post office at Chicago, Illinois, under the Act of March 3, 1879."

CURTIS W. REESE, *Editor*

Contributors

David Harris Cole: Minister of The First Universalist Church, Chicago.

Sylvanus M. Duvall: Professor in George Williams College, Chicago.

John H. Hershey: Formerly, minister of the First Congregational Society, Unitarian, West Bridgewater, Massachusetts.

Randall S. Hilton: Executive Secretary of the Western Unitarian Conference, Chicago.

Jack Mendelsohn, Jr.: Minister of The Church of the Christian Union (Unitarian), Rockford, Illinois.

R. Lester Mondale: Minister of All Souls Unitarian Church of Kansas City, Missouri.

Peter H. Samsom: Minister of the First Unitarian Church of San Diego, California.

J. Ray Shute: Mayor of Monroe, North Carolina.

Alfred Stiernotte: At present working on his doctorate in Philosophy of Religion, Harvard University.

Contents

EDITORIAL—CURTIS W. REESE 3

ARTICLES—

Why Billy Graham?—PETER H. SAMSOM 4
A Dominican Educator—JOHN H. HERSHEY 7
The Quest of the Liberal Faith—J. RAY SHUTE 8
Lecomte du Nouy, Samuel Alexander, and Natural Piety—ALFRED STIERNOTTE 12
Henry David Thoreau and the Naturalizing of Religion—R. LESTER MONDALE 14

THE STUDY TABLE—

A Critical Analysis—SYLVANUS M. DUVALL 17
Basic Structure of Unitarianism—RANDALL S. HILTON 18
A Story of Significance—SYLVANUS M. DUVALL 18
Poetry of Modern Religion—DAVID HARRIS COLE 18
An Appraisal—SYLVANUS M. DUVALL 18
An Instructive Manual—JACK MENDELSOHN, JR. 18

WESTERN CONFERENCE NEWS 19

THE FIELD—

World Federalist University—A. GARRICK FULLERTON 2

The Field

"The world is my country, to do good is my Religion.

World Federalist University

A. GARRICK FULLERTON

An ambitious educational movement directed toward world federation is being launched in France. A World Federalist University has celebrated its inaugural session in the French capital.

As yet, it is a "university" in name only. The organization behind it plans the eventual formation of permanent centers like it in many countries, but this year is content with a series of courses and lectures in Paris and a program of study sessions in various places in France and Germany.

Founded in 1948 by a group of writers, journalists, educators, sociologists and statesmen, all world federalists, the University has spent its first two years in careful planning for the effort now getting under way. Despite serious obstacles, it has managed to lay a firm intellectual and financial foundation for itself and has set up detailed plans for step-by-step future development. It has attracted to its international board of directors a number of well-known writers and educators, including Thomas Mann, Jacques Maritain, and Robert Maynard Hutchins. Directly assisting on its local board are French, American, and Luxemburg leaders from all walks of life.

President of the University and its main driving force is Alexandre Marc, energetic French writer and journalist. Marc has long been associated with the federalist movement; he was a founder and the first secretary general of the European Union of Federalists. He is still a member of its central committee and a member as well of the council and the executive committee of the World Movement for World Federal Government. Author of several works on federalism, he is also a technical adviser to UNESCO.

Associated with Marc in the work of the University is another journalist, Bernard Voyenne. Formerly with the staff of *Combat*, a clandestine Resistance newspaper during the occupation, Voyenne has written for a number of magazines and is now teaching journalism in Paris.

Although completely independent

(*Continued on page* 11)

UNITY

Volume CXXXVII MARCH-APRIL, 1951 No. 1

EDITORIAL

If the Western Unitarian Conference were unwise enough to adopt the recommendations of the Survey Commission, appointed by the Conference last May, it would celebrate its One Hundredth Anniversary in 1952 by committing suicide. Apart from a number of minor recommendations, many of which are illegal under the laws of Illinois governing non-profit corporations, the major recommendation is that the Conference be cut up into four regions, each with a part-time director, and that the Conference as such have no director. Iowa would be split in the middle and other unnatural areas would be combined to make up the sub-regions. The Western Unitarian Conference has for a hundred years been the model for other regions striving toward sufficient size and strength to establish an office and employ a full-time director. In the Middle Atlantic states several sub-areas combined to make a Conference large enough and strong enough to have a full-time director. The same development has taken place in New England and on the Pacific Coast. The Commission's report would reverse this trend and atomize the Western Conference. The aim of the recommendation is to facilitate fellowship and communication. But it is not clear how fellowship and communication would be easier between Louisville and Detroit than between Louisville and St. Louis or Chicago; nor between Bloomington, Illinois, and Cedar Rapids, Iowa, than between Bloomington and Chicago; nor between Denver, Colorado, and Minneapolis than between Denver or Minneapolis and Chicago. The values that are sought through smaller groupings are now available through the Iowa Unitarian Association, the Minnesota Conference, and the Michigan Conference. These have been in existence for years and meet regularly, and there is no reason why the Illinois Conference could not be revived. All the values that inhere in a strong Western Conference, both regional- and denominational-wise, would be sacrificed for the dubious gains of four miniature conferences with part-time directors and no adequately staffed and and maintained central office to coordinate the whole. There would be no point to wrecking what it has required one hundred years to build. Apparently the Commission got entangled in machinery and missed the opportunity of a century to make recommendations having to do with the enhancement of the spiritual values with which the Western Conference is identified.

Curtis W. Reese.

Why Billy Graham?

PETER H. SAMSOM

It is the sincere conviction of many good people today that America in our time is seeing a genuine upsurge of religion, an awakening of the spirit, a return to the eternal fundamentals from which we have wandered. The signs, we are told, are all about us, too plain to be mistaken. The growth and prosperity the churches are enjoying speaks of the spiritual hunger of the people. The definite swing toward a more conservative, traditional outlook in most churches, both Christian and Jewish, indicates a realization that we have drifted too far from the old and simple certainties of religion. The remarkable increase of fiction with a religious message, and of philosophy and psychology with mystical overtones points to a revolt against materialism in modern writing and thinking. The hopelessness of the world's plight as it faces the possibility of another world war gives evidence that man's devices for building a better world on earth have failed, and proves to many that he must now rely on God for rescue, and renounce his earthly, social, and educational hopes of progress.

But among all the signs of the times which for a great many point to the revival of old-time religion as our only hope, none is so convincing, so promising, as the rise of William Franklin Graham to a position of dramatic religious leadership in America. His meteoric success in converting thousands of modern Americans to Christ is crowning evidence, we are told, of the spiritual hunger and need of our times. That any human being, let alone a preacher, could suddenly call forth the response and devotion this young man has done, in our disillusioned, cynical, and bewildered day, is an amazing thing which needs exploring for its full significance. That any minister today could stand before eager thousands in overflowing ball-parks and jammed stadiums, and not only hold their attention but capture their loyalty and bring them weeping and happy down the aisles affirming their sinfulness and their love of Christ—this is an event of first magnitude for our day, a day which we had confidently supposed was immune to such an appeal. What is happening? Who is this Billy Graham, of whom no one had even heard two years ago?

Graham's story is short and simple. He is very young, and has been in the full glare of publicity for less than two years. He is the perfect personification of the good old American myth of success, that even a humbly born citizen can open the doors of fame and be acclaimed a great man. He was born thirty-two years ago on a farm in North Carolina, the son of a dairy farmer. There was nothing in his youth or adolescence to suggest that he was equipped with unusual talents. When he was through high school, he went to Wheaton College in Illinois, a conservative denominational school of which there are hundreds in the prairie states. By that time he had already "felt the call," and had decided to enter the ministry. Before he left home he had spent many hours practising his preaching on a stump down by the river, with none but the fishes to hear him. After he secured his A.B. he took part in revival preaching teams that travelled about the land, and was ordained a Southern Baptist minister.

He himself had been "converted" at a revival in his hometown when he was seventeen, and his conversion seems to have lasted longer with him than with most. It came naturally to him to try to open the same path of salvation to others. For some years Graham was strictly a routine revivalist, pounding the sawdust trail through the South and Middle West, with only moderate audiences listening to him. Then came his "big break," and fittingly, in Los Angeles. He was conducting a series of revival meetings there when one night he was surprised to find the audience alive with cameramen and reporters. Such had never happened to him before, and he could not understand what was going on, until he was told the glorious truth: The Lord had smiled on him with favor! Not the Lord in Heaven, however, but the Lord of San Simeon! Billy Graham had come to the attention of William Randolph Hearst, who had been impressed with his possibilities, and had given an order to his Los Angeles papers to "puff Graham." From then dates the beginning of the sensational rise of Billy Graham—about as spontaneous as a radio commercial. No longer dependent on the quality of his preaching nor on the power of his own efforts alone, but assured of lavish publicity through the attentions of a still potent newspaper empire, Graham was now launched on the glory road.

The rest is familiar history. He has swept across the land, back and forth, everywhere heralded in advance by the Hearst press, with other papers soon following suit. His words are reported in glowing and sensational terms, conveying the distinct impression that his arrival is second in importance only to the Second Coming of Jesus Christ. Soon the adoring public forgot, if it ever knew, that this twentieth century gospel of salvation was reaching it through courtesy of William Randolph Hearst, with all respect to the herculean perspiring of Billy Graham. Graham, of course, is only the latest in a long succession of lurid promotions for the old man dreaming his dreams in his castle by the Pacific, remembering the days long past when his power was real and fearsome. Billy Graham's primitive revivalism is a fitting symbol of the old potentate's nostalgia for the old days.

But the public is seldom curious about the kind of sponsorship the Word of God receives, and meanwhile Billy rides high in the hearts of his countrymen. He must be given credit for whatever share of his fame he himself deserves. He is tall, young, athletic, handsome, and by all reports not at all difficult to look at, and, unlike the stereotyped preacher, one can imagine him making a success of many other callings besides the ministry. His gospel may be Neanderthal, but Billy Graham understands the art of public persuasion and the use of highly modern techniques. No bearded, barefoot, ragged prophet from the hills is he! Outwardly at least, he is in complete contrast to the rumpled, homespun style of Billy Sunday of a generation ago. His hand-painted ties and sharply cut suits suggest a man whose time in Hollywood was not all spent in revival tents! His old-time religion reaches

people through a public-address system, and the preacher wrestles manfully with the Devil while he wrestles artfully with the microphone.

He has mastered some highly non-Biblical arts, and his primitive religious beliefs do not inhibit him from using them. But beyond this, there is a personal quality about Graham which has had its effect, too. He is a tremendously hard worker, and appears to be very modest about himself. He keeps insisting that it is not he, but God speaking through him, that men must heed. "It is God at work," he says, and he is but the vehicle, the mouthpiece, of the eternal. He is evidently at some pains to discourage people from confusing him with God Almighty, but the indications are that he is fighting a losing battle in this respect.

It was reported some months ago that he had instituted a startling new wrinkle in evangelism, making his fellow preachers not a little uncomfortable. For a time, it appears that Graham actually abandoned the practice of taking collections, and even passed by the usual "love offering." His expenses were amply taken care of, he claimed, by his salary as President of North-Western Schools, a super-orthodox combination of Bible college, divinity school, and "liberal arts" college in Minneapolis. He spends about one fifth of his time on his presidential chores for this establishment, and accepts the modest stipend of $8,500 a year. This was sufficient for his personal needs, and he asked only that the council of churches which invited him to their cities guarantee him his basic expenses.

This sacrificial lack of interest in money appealed most favorably to his flock, and proved all over again that this was no ordinary man. When a preacher sweeps a city off its feet, converts thousands of people to Christ, collapses of physical exhaustion, and keeps on keeping on, and does not even take up a collection, something new is born in American religion! But apparently something happened to make Billy see the light as his fellow preachers have always seen it. His brethren must have taken him aside and "filled him in" on the dangerous implications of his lofty disregard of cash. At any rate, in the most recent report of his just-completed revival of six weeks' duration in Atlanta, it is stated that $110,000 was collected for his six-weeks' expenses, and on one Sunday afternoon alone, an offering of $10,000 came in for his radio program. At the last three services held in Atlanta, three "love offerings" were taken up for Graham and his associates, and the amount collected has "not been announced" as yet. This, we must say, sounds a little more like it! His fellow ministers must be breathing a little easier now that Billy is "one of the boys" again and no longer following such radical innovations. When he was done in Atlanta, one hundred and fifty ministers of that city joined in saying "We have found the evangelist most ethical in his relationship with his brethren, and there is complete understanding between him and us."

All such personal details, however, fade into the background when we undertake to find why it is that Billy Graham has so effectively reached the hearts and stirred the emotions of a large segment of the American people. High pressure publicity and personal charm can account for some of his success, but we have not reached the real reason until we have looked at what he is saying. Whether or not we respect him and the forces behind him, whether we see anything constructive or not in what he is telling the crowds that flock to hear him, we have not grasped the significance of Billy Graham until we have realized that his message and the nature of our times are connected in the most direct and intimate way.

One reason why Graham is a child of crisis is that he is not alone in this today. According to all reports, revivalists are riding high throughout America in this hour of crisis. In scores of cities the country over, orthodox churches are banding together in campaigns of soul-saving, and are importing teams of high-voltage evangelists to bring the people "back to God." As the crisis of our time deepens, as we drift closer to war, the emotions of people are finding more and more of an outlet in the religious revivalism which always expresses man's hopeless attitude toward himself, and his hope for rescue from above.

This is not the first time in human history that this sort of thing has happened. One reason why evangelists today insist on a return to what they call "the essential fundamentals of Christianity" is that what they think of as "Christianity" was itself born in just such a time of crisis as ours. We are indebted to the British scholar, Gilbert Murray, for a clear outline of what really happened when the Christian religion began to spread. His phrase for it became a classic: he says that the whole age was marked by "the failure of nerve." The failure of nerve expressed itself in "the rise of asceticism, mysticism, and pessimism; a loss of self-confidence, a loss of hope in this life, of faith in normal human efforts; a despair of patient inquiry, a cry for infallible revelation, an indifference to the welfare of the state, and a conversion of the soul to God." The world was in such a bad way, with wars and suffering on the one hand, and the collapse of the ancient traditional sources of religious authority on the other, that the natural urge was to escape from this world into another more pleasant and secure. The Christian religion took shape in this kind of spiritual climate, and became largely an otherworldly religion. It has happened before, and it is happening again in our own day. It is the same helpless, hopeless, negative, life-denying elements in Christian theology that are being revived by organized evangelism today and huckstered as the "hope of the world."

The real meaning of Billy Graham and the whole wave of evangelism we are seeing today is to be found in our own increasing failure of nerve. Our successive wars, our successive failure to make anything but a bad peace after our wars, our perpetual economic crisis, our tidal waves of totalitarianism—all these have come to a focus today as we contemplate fearfully the prospect of another war to end all war. These are the events that have led to our interrupted careers, our frustrated hopes, our sense of being alone, lost and insignificant as persons in the world.

With millions of people in this mood, feeling the increasing pressure of a crisis that must soon come to a head for the whole world, the stage is set and the overture is being played for the entrance on stage of a religion which expresses men's fear and disillusion, and rejects human hope, confidence, and reason; a religion that proclaims the end of the world, and the necessity for purely personal repentance and salvation, since the world is beyond saving. When people are bruised, battered and bewildered by the harsh realities of a world in which they must struggle desperately

to stay alive, to say nothing of achieving happiness, the appeal of supernatural security in the arms of Providence cannot be lightly dismissed. The less men have of this world's blessings, the more they will fall for the promise of blessings in the next.

Graham himself shows a remarkably clear awareness of what is going on, and of the part he personally is playing in it. In a recent appearance on the Town Meeting of the Air, he summed up the essence of his own faith and mission in this way: Science has promised us everything and has let us down after we had worshipped it and relied on it. Our papers are full of crime and divorce, our people read evil literature and take drugs, they drink, cohabit, and gamble as never before. They are unhappy, frustrated and disillusioned, and sense that the catastrophe ahead is God's punishment for their evil ways. Graham knows quite well that the pain and fear of these days have prepared men's hearts for the kind of religion which offers a blind, irresponsible escape from it all. "People are looking for the voice of authority," he says, and he and his kind propose to give it to them, without any ifs, ands, or buts.

His persuasion is often couched in terms of the ancient, familiar dogmas of Christian theology, dogmas long since discredited and rejected by intelligent religion, but always ready to be revived when the times are ripe for them. Heaven and Hell, for instance, have suddenly become vital ideas once again, now that things are not going so well on earth! According to a recent report of one of his revivals, Graham brought one hundred and forty-five "converts" to the platform with his description of Heaven:

> Heaven is a literal place. Christians go there the moment they die. There will be wonderful reunions there as loved ones are recognized. What a glorious place! Streets of gold, gates of pearl! And a tree bearing a different kind of fruit every month—think of that, you farmers, twelve crops a year!

The promise of this blessed future brought less than half as many "converts" forward, however, as came surging up when he told his gaping flock about the furniture of Hell. "There will be weeping and wailing and gnashing of teeth. There is literal fire in Hell. Whatever it is, is going to be so horrible that it cannot be expressed in the language of man." Graham had a good try at it, though!

This is a "religion" of fear, not of hope! It is an affirmation of death, not of life! What is this Graham really doing when he carries on in this ridiculous way? Is he seriously raising these ancient, exploded religious fantasies as beliefs for our time to guide its conduct by? Perhaps so. But beyond this and more important, is it not perfectly clear that this modern, streamlined evangelism is deliberately using men's present fears and capitalizing on them? Graham and his kind are never ones to let a sleeping dogma lie, if by awakening it, and propping it up so that it looks alive, they can build men's fears (already severe enough) into greater and more terrifying ones. Apparently men are not afraid enough as it is, but have to have the superstitious fears of hellfire and damnation added to their dread of what lies ahead!

In the work of men like Graham, the true nature of orthodox, fundamentalist Christianity is laid bare for all to see who will. Is Christianity in his hands a religion of comfort? Of encouragement and strength? Of faith where men can find courage and confidence to live their lives more serenely and intelligently? No! The revivalist religion these men are preaching, the revivalist religion the San Diego Council of Churches sponsors as the hope for the world, is a religion of fear —naked, cringing, weak-kneed, spineless fear, dressed up as a noble war on sin, Communism, and unbelief!

If there is still any doubt in our minds on this, if there are still those among us who say "Well, this revival religion may do some good, even so . . ." then let us listen to a few more gems from this master of the religious microphone at whose feet thousands of soul-sick Americans are grovelling, and who is setting the pace for a host of small-time imitators all over the country. Let us see what his vaunted "religion" has to offer men and women by way of clarifying the gigantic issues the world faces today. A careful scrutiny of his reported speeches fails to reveal the slightest effort to help a man understand what is going on, much less to help him put his efforts behind the cause of a better world of peace and justice.

Graham and his ilk are blatantly, and without an observable twinge of conscience, exploiting the atomic bomb and the fears it has struck into the hearts of men—exploiting it for the purpose of promoting a well-known and long-since-discredited brand of salvation. In his climax-sermon at the end of a revival series, entitled "The End of the World," a subject on which Graham is an undisputed authority, he leaves his worshippers with this hopeful, constructive insight as a thought for the week: "The Judgment of God will be poured on this world in a way we have never dreamed." He tantalized his audiences in Boston last fall, reporting confidentially that he had "sub rosa information" from Washington that in the event of war, the first atomic bomb would be delivered on Boston Harbor. In Portland, Oregon, he yelled "This is God's last revival in Portland, its last chance to repent." At other times he announces "Without God, America has only three or four more years at most; then it will all be over, and we will fall as Rome and Germany fell." He loves to get poignantly, cornily personal: "Unless God sends a great awakening to the world, my two little girls [tremolo] will never see high school." And suppose America does "get back to God," whatever that means; suppose we all "get converted." How will that change the international situation and the menace of Communism? Ah, he has figured that out, too. "If 150 million Americans are converted to Christ, God would intervene in the conflict and reach down and smite Russia."

These are samples of the kind of helpful, illuminating insight into world affairs which hundreds of thousands of deluded, sick minds in America are being fed by this slick operator Graham. Essentially, what he and his crowd are doing, sincerely or otherwise, is to provide a modern counterpart for the old superstition about the end of the world. They are using the end of the world as a psychological weapon with which to bludgeon their hearers into repentance for their sins and conversion to Christ. For the end of the world they substitute a modern gimmick, atomic destruction, but the rewards and punishments and the key to salvation are the same old beat-up shopworn articles that Moody, Sankey, Billy Sunday, and hundreds of sweating, shouting revivalists have held forth.

Yes, the world is sick, desperately sick—and Graham, far from offering any kind of recognizable cure, is actually one more convincing symptom of that sickness. Any nation, any religion that can produce a

monstrous fable such as this revivalistic hysteria, and actually believe it offers a way of salvation, is sick indeed!

It is not in my heart to criticize the honest faith of any man, for each of us must find his own faith in this world as best he can. But the honest religion of a man's own heart is one thing, and this machine-made, smoothly-promoted revival of ancient superstition, this cynical exploitation of the fear and hopelessness in men's tired hearts, this organized escape from the real world to a never-never realm of deluded fantasy, this is something entirely different! If subversion is to rob our country of needed strength, then this revivalism that infests America in her hour of crisis is subversion indeed, for it robs America and the world of the intelligence, the social devotion, and the international vision we need desperately today if we are to see this thing through.

By assisting and encouraging men to escape from their real world and their real problems—by actively aiding and abetting men in shirking their social and human responsibilities to the cause of world peace, planning for a better world than this one, world government and international justice, this carefully-schemed religious hysteria is disloyalty of the subtlest kind, a goldbrick made of sawdust and patted into the shape of a cross! It can only leave America worse off than it found her, for it capitalizes on the most negative, irresponsible urges in the human heart.

Try and find, if you can, one constructive suggestion in the rantings of the revivalists, about education for democratic citizenship, just racial relationships, social reform, and the responsibilities we face as trustees of liberty in face of totalitarian advance—try if you can! You will not find a word of such constructive challenge, because these men do not want to heal the world! It is to the embarrassment and disgrace of the San Diego Council of Churches that it has so far lost its senses as to fall for this hysteria and be infected by this epidemic of evangelical revivalism, to the extent of giving it respectable sponsorship in our city. To permit the religion of Jesus to degenerate into hysteria, fear, escapism, and a wholesale ignoring of what Jesus himself preached about justice, brotherhood and human equality as the salvation of the world, this is not religion, this is a spineless rout by the spiritual panic of our times.

The responsibility of religious liberals in the face of this tragic loss of nerve on the part of respectable, conventional Christian leadership in America should not be difficult to discern. Let us not be inhibited by the notion that we must not criticize this organized hysteria, in the mistaken belief that this is legitimate, honest religion. It is not intolerance or bigotry to expose and attack a pious and sanctified menace to American sanity! Liberals of every stripe, within and without the orthodox Christian churches, must not hesitate to speak out and protest against this mass escapism and the forces that are really behind it.

It is no coincidence that Billy Graham and the Youth for Christ Movement owe much of their prominence to the loving attentions of William Randolph Hearst. This otherworldly fever is to his mind a sign of hope that American religion can be safely steered away from resolute concern with social justice and international planning, into the harmless backwaters of private supernatural sentimentality as Billy Graham purveys it. But consciously to exploit the terrors of the present world situation, and the fear in a million human hearts, in order to prop up this outworn, discredited religious superstition for whatever ultimate or ulterior reason, is a crime against the American people and a direct attack upon the hope of human liberty, of responsible democracy, and of intelligent religion in the world.

Let liberals speak up and speak out and be heard in the land! Let them affirm that these escapist promises are not the last nor the wisest word in religion, that there are those in the world today who say a resolute NO to this neuroticism and who would continue patiently to face the problems of mankind and focus upon them the human confidence, the sober intelligence, the growing social knowledge and courage that humanity has achieved in its long ages of painful progress. Let the voice of religious sanity speak out!

A Dominican Educator

JOHN H. HERSHEY

The United States, Mexico, and Argentina are among the countries in which the late Pedro Henríquez Ureña of the Dominican Republic engaged in intellectual labors. Someone has said that his "country was the entire continent." Thus a native of one of the smallest American Republics became a continental educator. During his active career of about forty years he was editor, author, professor, philologist, essayist, and art critic. Born on June 29, 1884, in the capital of the Dominican Republic, Santo Domingo, since renamed Trujillo City, Henríquez Ureña died suddenly in Argentina on May 11, 1946. His father was at one time President of the Dominican Republic, and his mother was a poet.

Although not a professional philosopher, Henríquez Ureña wrote a philosophical book, *Horas de estudio* (1910), consisting of essays about diverse themes, including Positivism which had been influential among intellectuals in some Latin-American countries. With regard to any other writings on philosophy, he wrote to the present writer in 1942: "I am sorry to say that after my articles in *Horas de estudio,* I have written little on philosophy and sociology."

The Dominican educator's special fields of study were literature and the Spanish language. On these subjects he wrote numerous articles and books. It may be of interest to students of the Spanish language to note that he divided Spanish America into six regions from the standpoint of differences in the Spanish vocabulary. They are: (1) The River Plate region; (2) the Paraguayan region; (3) Chile; (4) Bolivia, Peru, Ecuador, most of Colombia, and part of Venezuela; (5) Mexico and Central America; and (6) Cuba, the Dominican Republic, Puerto Rico, the greater part of Venezuela, and the Atlantic coast of Colombia.

Not a few Latin-American lands are composed of radically different races. Henríquez Ureña believed in the extension of the process of social integration of the various races. The Indians, the mestizos—offspring of Indians and whites—, and the Negroes need to become a genuine part of the whole social and cultural life of their respective countries, rather than separated and isolated. The special abilities of the different races should not be lost, but preserved and encouraged. Social integration ought to permit the Indians, for example, to continue in such arts as weaving and making pottery.

As it is interesting to know what Latin Americans think about the relation of the United States to Latin America, we quote a statement which Henríquez Ureña made at a round table discussion in 1940:

> As for the United States, I believe that the present "good neighbor" policy is probably based on this fact: with the depression, which began eleven years ago, the United States was compelled to devote herself to a process of integration. There were internal problems which had to be solved, as for example, the more effective utilization of the land. As a result, attention was turned away from any form of expansionist imperialism. . . . American public opinion is very strong on this point. I am positive about this, because during President Wilson's administration certain pronouncements which were not strictly expanionist, but rather a case of unduly insistent interference in the neighboring countries, were criticized. And no sooner was Wilson out of power than American policy began to change.

In the following paragraphs we shall outline some of Henríquez Urena's important educational activities in Mexico, the United States, and Argentina. Exact dates and chronology, however, will be largely omitted.

In Mexico where Henríquez Ureña went to live when a young man, he made an educational contribution which native Mexicans have since gladly acknowledged. He was one of the younger intellectuals who helped to form what was called the *Ateneo de la Juventud,* a group for intellectual discussion. Others who belonged were men who have become outstanding also, like Alfonso Reyes, José Vasconcelos, and the late Antonio Caso. In the National University of Mexico in the capital, Henríquez Ureña not only studied law but later taught literature. He was also founder of the Summer School for Foreigners at the National University. When José Vasconcelos was Secretary of Public Education, Henríquez Ureña organized its publishing department and continued the publication of the classics which were widely distributed among the people. It was in Mexico, too, where the Dominican married a native.

In the United States, Henríquez Ureña studied at universities as a student, and later taught as a professor. His teaching subjects were the literature of Spain and Latin America. At Harvard University he delivered in English the Charles Eliot Norton Lectures for 1940-41, which have since been published under the title, *Literary Currents in Hispanic America.* The author does not confine himself to the literature of the Spanish-American countries, but includes Brazil which is, of course, Portuguese-speaking.

During the twenty-one years prior to his death, with but two interruptions, Henríquez Ureña taught and wrote in Argentina. He was professor of literature in the Universities of Buenos Aires and of La Plata, and was a lecturer at the Free College of Higher Studies in the former city.

At the burial service of Henríquez Ureña in May, 1946, Professor Roberto F. Giusti, of the Free College in Buenos Aires, delivered the address. He said, in part:

> The unexpected death of Pedro Henríquez Ureña afflicts us like a family sorrow, since the affection which we held for him was no less than our admiration. . . . Pedro Henríquez Ureña was one of those rare men in the present time who merit the title of humanist, although the preferred object of his intellectual interest was not purely the classical humanities. His curiosity was as much varied as it was lively, and his culture was many-sided; it was not a superficial brilliance, but solid. . . . Forty long years of assiduous literary labor had made of Pedro Henríquez Ureña one of the most distinguished American writers, with a reputation for being a keen critic and essayist, and a learned investigator in the fields of various philological disciplines. . . . Life was not entirely just with him. He merited higher destinies; but because of his modesty and dignity he preferred to live honorably in intellectual labor, often obscure. . . . The death of Henríquez Ureña is not one of those misfortunes which time restores. There are intellectual molds which, once broken, cannot be replaced. Without exaggeration, he was one of those molds.

The Quest of the Liberal Faith

J. RAY SHUTE

Since the dawn of religious concepts, prophets and reformers have attempted to develop a way of life for the masses that would make living more meaningful and mankind happier. In most of these efforts there has been imposed a condition for happiness; usually a dogmatic and unequivocal commitment to authority. Throughout the ages, men loving freedom and the democratic ideal have revolted against the imposition of authority in both religion and in the state. These men have been the liberals of every age, regardless of the contemporary designation given them. Some have been labeled as atheists, others as agnostics, many as heretics, and most as dangerous non-conformists. Every religion of authority has imposed such exclusive doctrines upon its members that the lover of freedom has had a difficult time finding a church wherein to worship and a religion in which brotherhood has meaning and true application. It was but natural, then, that sooner or later a sufficient number of honest men were found who wanted the fellowship of kindred souls in a religion of reason and of freedom. The result of that universal longing by free spirits for a free church was to find its fullest expression in Unitarianism, although there are other free churches also.

The roots of liberalism go deep and penetrate the basic desires of mankind and bring them into focus with the times in which he lives. The spirit of science has been brought into the church and facts are ascertained in theology in much the same manner as facts are established in any other field of study. Liberalism has established truth as its authority and evidence is valued far above any book, creed, or revelation. The fallacy of a chosen people, as demonstrated in Judaism, and intense nationalism of every kind, have been replaced by the theme of brotherhood, equality, and love. Where Roman Catholics have an infallible church

and Protestants have an infallible Bible, liberals make truth their authority and they gladly accept the validity of tested evidence. Naturalism has replaced supernaturalism and the depravity of man has given way to the divinity of man. Democracy has long been the cornerstone of liberalism, and the development of the free individual in a free society has surely been the centuries-old goal of the liberal faith. This individualism is being hard put in these days by the collectivistic school which extols the virtues of a free society under representative government and a state operating on behalf of the masses rather than leaving progress to the individual. Opinion is split at present as to the relative merits of the two systems. Liberalism can operate under either plan, only so long as democracy is preserved and representative government is not threatened. When and if these are the conditions imposed for the neo-democracy of this mid-century, then we should proceed cautiously.

Early democracy, for example in America, was a radical departure in government and it was generally considered to be a moral experiment which would necessarily fail, due to its most human qualities. Individuals were not considered capable of self-government and the removal of authority from the king, with his divine rights, and the church, with its authority, was due to bring about catastrophe and anarchy. But this did not happen. Free people demonstrated their willingness and capability to govern themselves in an honest and successful manner. Individuals had created both society and government and when direct democracy became too cumbersome to operate efficiently, then indirect democracy was introduced and representative government was born. However, with the introduction of representative government, the people did not surrender their individual liberty and sovereignty. They merely delegated their private authority temporarily and periodically to duly selected delegates. With the passage of time, unfortunately, the rights of the individual became more and more obscure until finally it was the state that handed down opinions and rulings and laws. Thus, the creation of the people now, in turn, grants rights and privileges to the creators. The people lost access to government and, moreover, the individual had to turn to a pressure group, a labor organization or a lobby in order to reach the very instrumentality that he had created for his own convenience.

Whether we like it or not, this now is the state of the individual in democratic government. It is progress in a sense of that term; however, it is also a dangerous trend that could bring about the collapse of democracy. When we depart from the idea of the development of the free individual in a free society and replace that ideology with one that would attempt to create a free state that would benevolently hand down things that are good for the masses without too much regard for individual likes or dislikes, then we are flirting with collectivism that leads into a dangerous ideology. It is this danger that now confronts America and it remains for our best thinkers to clearly analyze and properly evaluate current trends, lest we remove the methodology for recovery in a day when we might well wish to return to direct, or at least more representative, democracy. It would be well not to burn our bridges behind us. I am sure that none of us is so positive of our present trendings that he would wish to lock the door to the past and throw away the key. I like to see exit signs in all public buildings.

If, however, when we have tried the new experiment and it proves to be what is indicated for mankind, then we should call things what they are and proceed in the light of experience. It is well that we seek to alleviate the sickness, ignorance, and discrimination that are about us and to see that needed laws are enacted and that reforms are instituted, but there is the matter that liberals must everlastingly guard against: We can create a civil authoritarianism far more demanding and damnable than a religious authoritarianism. When we shall have created a welfare state that demands a surrender of all initiative, all dignity, all responsibility, and all control, then it is that we shall have become so dependent upon the state that we shall have become slaves. I do not mean to say that we should not have all of the social gains within the framework of representative and democratic government; we should have all of this and even more, but there is the old, old story of the goose and the golden eggs, and we hear reechoing down the ages the cry of "More, more!" The harlot *security* draws many unsuspecting victims to her couch and her price usually is individual liberty, which the customer must pay for her damaged wares. The man who dreams of total security in terms of statism is no liberal. He is far worse off than the supernaturalist who dreams of a heaven to reward the faithful, or at least the subscribing member of the elite. It is a strange phenomenon to see so many so-called liberals advocating a plan whereby Uncle Sam replaces the risen Christ in a collectivistic heaven on earth. When one is confronted with the moral choice between a central commitment to an authoritative state or an authoritative church, conditioned upon services received and rewards paid, it is exceedingly difficult for honest men to choose. To many, it is not a fair choice and an alternative should be recommended, wherein and whereby free men could remain free and have a properly functioning democracy which would guarantee to everyone freedom from want, fear, ignorance, and authority.

There is, moreover, a distinct attraction to democracy on the part of the liberal, for, in more than a casual sense, democracy is religion. Many consider the application of democracy much more satisfying than institutional religion and it is far more ethical than the religion of Communism. Democracy offers a pattern of life that might well prove the universal religion of the future if it is not perverted into a class paternalism which will rob it of its effectiveness. Much thinking needs to be done in this area of human experience and we should have the courage and foresight to let our intellect catch up with our intuition.

The quest, then, of the liberal faith—what is it? Our quest is unlike the mystical quests of yore, when alchemists devoted their lives to seeking the magical formula whereby the base metals could be transmuted into gold. Unlike, also, is ours from the quest of the philosophers who sought the stone of magic. Most nearly alike is the quest of contemporary liberals to the quest of the ancient mystics who philosophized the metaphysics of the alchemists and sought a methodology whereby they could transmute the base individual into a true follower of Christian Rosenkreutz. Perhaps we today represent the modern ideal of that ancient fraternity, whose name, even as our own, has been dragged into the mire by contemporary charlatans who

seek gold rather than the wealth of noble lives. Yes, ours is a quest of nobility, but not one seeking the *elixir vitae,* whereby life can be indefinitely prolonged. Alchemy has developed into chemistry and through that great science we today seek to prolong life, yes, but primarily are we concerned with making life more meaningful and worthwhile in the here and now. Likewise, we do not seek the fountain of youth, but we do seek a way of life that will keep us spiritually youthful and living a zestful and happy life here on earth. We seek not the Holy Grail as did the Arthurian knights of old, but we do seek means of finding the inner light of human experience and we are determined to share it with others.

Yes, we do have a noble quest and it is not for things mystical and mythical, but rather is our quest concerned with living values for a living world, every day and for every person. We are not equalitarians, but we do feel that every single person should have the self-same and equal right to pursue truth and that nothing should be allowed to impede the progress of a single, solitary individual on the face of the globe, irrespective of his nationality, his color, or his religious inclination. Ours must be a free world wherein every one has the guaranteed right and privilege of progressing as far as he can and will. However, we do not guarantee a perfect plan for the attainment of a specific goal; that is the plan of orthodoxy, not of the liberal faith. We offer a plan for progressing upward and onward through the ages and we know not that we shall succeed in our strivings, but we fail to see how any other religion can guarantee more. We feel sure that there is no ultimate truth or an absolute state of mind, but we do know, on the other hand, that there is the goal of approximating truth within the limitations of the relative and this we recommend to our seekers after knowledge and life. It is this approximation of truth that we call heaven, or the fellowship of kindred minds, and we call the opposite, or absence of this fellowship, hell. Neither has a supernatural connotation.

There is another aspect of the quest of the liberal faith, moreover, which indicates our realistic approach to life. Unlike the ancient quests and religions, we do not seek perfection. Let others prate of their utopias, heavens, nirvanas, and other natural and supernatural edens of bliss, "where the wicked cease from troubling and the weary shall find rest." We want no part of such schemes, for we know that this is wishful thinking and robs mankind of his urge for temporary goals and destroys the zest for living. Even those who believe that they can rationalize a superhuman existence do not certainly assume that it would be a state of perfection, for that, again, would create a state of hell rather than one of heaven. For without comparative values, nothing would be worthwhile—it would be an eternal vacuum. Such an existence would not allow for values, comparisons, goals, needs, inspiration, or anything else. There could be no deity, for there would be nothing but perfection and all alike would share in that condition.

Another feature of our quest is the elimination of fear and superstition and ignorance. We hold that these evils created primitive religion and that they still motivate far too many people today in their struggle for meaningful living. Modern man has no moral right to bind himself and his children to ancient untruths and modern lies and then to call this travesty religion. Let it be said once and for all time that there is no body of "facts" that the individual can get and he has an education. There is no body of "truths" which he can grasp and he has religion. It is not that simple.

Religion is the living, day by day, of the individual in a way that makes sense and that has meaning for both himself and for those with whom he comes into contact. Moral laws have been adopted by man to guide him in his struggle onward. There are no laws that transcend man and that have supernatural application; this is dishonest testimony of the priestly class to frighten and control the masses. It has no basis in truth. Sins of today are discarded virtues of yesterday. Sins, mores, and tabus are but human judgments at a point in time. Religion is not divinely inspired and is not holy; it is human both as to inception and operation—it is a human technique, subject to revision as human needs change and require new applications. Life is not mystical; mysterious, yes, but natural and thrilling and tremendously interesting. We need no rewards for living good lives and we fear no punishments for human frailties in living.

We do not propose to make Christmas stockings of our lives, and to us deity is far more than Santa Claus or Uncle Sam. We believe that ours is an adult religion, well-grounded in faith in man and in nature, and free from superstition and fear. Ours is not a nursery religion. Instead of looking for a divine nursemaid in the sky, we strive as best we can to take care of ourselves and we know in very truth that there will be no supernatural intervention in human affairs. There never has been external pressure applied and we do not believe there ever will be. Our quest, then, is not for something beyond reality, beyond humanity. We seek for whatever heaven we can build for man here on earth in the here and now. Heaven is a state of mind and not a place. Salvation is the development of character, human character, by human standards and for human consumption and happiness. We firmly believe that nature is neutral and that whatever happiness or sadness is our lot, then it is a human condition, to be met by human capacities. We are not the darlings of the multiverse.

Our quest aims at mankind arriving at an adult point of view and doing away with all old shibboleths and authority which would enslave the bodies and minds of unsuspecting people. No man has ever enjoyed the moral right to religious authority, and its assumption and use is mankind's greatest obstacle. Our world will not be free until every vestige of authority over the minds of men is forever destroyed. Let no man speak with other than the authority of truth; let no man offer validity save when he produces evidence—scientific evidence. Let us be done with a priesthood which thrives only on superstition and fear. Any religion worthy of its name should be open for investigation, for scrutiny and change. An honest appraisal of contemporary orthodoxy furnishes us with a blueprint for the future. No doubt about it, modern institutional Christianity has become a social institution, not entirely devoid of commercialism, and people who are completely opposed to the creeds and articles of faith of these churches do not hesitate to join them and glibly recite, Sunday after Sunday, rituals which have no meaning whatever to them. The liturgical procedure of modern Christianity, as well as its creeds and pronouncements, have meaning and significance only in a symbolic manner and they are so taken and accepted

by the vast majority. The clergy of these churches continue to mumble the old words, but they are barren of meaning except in the realm of iconology and mysticism. Very few seriously pay much attention to what is said in church any more; people are present chiefly because it is the social thing to do. The children enjoy the association with other children of the same general social class; businessmen find in the church a rather larger association than in the civic or service club; the food at the church dinners is usually good and always cheap. So, indeed, our modern churches are serving a useful purpose even if we do criticize them. I was never more sincere than when I say that there is a place for them in modern society; they serve a useful purpose. But I must, in order to maintain my sincerity, warn that these institutions have their greatest value as social functionaries and their symbolism should not be taken too seriously. Like fraternal organizations that have their symbolic rituals, involving death penalties for violation of vows and all of the other dramatics, modern churches follow much the same pattern with their rituals and vows and rewards and penalties.

However, there are many people who are sincerely interested in religion, *per se*. They may hold membership in an orthodox church, like certain parcels of real estate, in their wives' names, but when it comes to a serious consideration of religion they want a religion of freedom and truth. These are the people who usually find themselves in the liberal tradition and are the modern disciples. They find in liberalism an intelligent and honest approach to the kind of religion that makes sense to them in an atomic age. They enjoy comedy and symbolism and social activities, but when it comes to a religion to live by, they look for what we believe truly *we* have for this age. Thus, the quest of the liberal faith takes on additional meaning and significance, and ours is the charge to continue in our research, in our pathfinding, in our experiments, in our discoveries, in our progress, forever looking to the future, forever being dissatisfied, forever determined to find better and happier methods of life for everyone.

I return to my original premise: the quest of the liberal faith must continually be for the development of the free individual in a free society. Ours must forever be the democratic dynamic in a world where ideas of collectivism and totalitarianism and equalitarianism seem to be handmaidens of people looking for the will-o-the-wisp, "security." Our quest must be one of courage, of hope, of honesty, of intelligence and of promise. Ours must not be a position of fixity, but rather one of change and progression and constant refinement. We must develop a cosmic consciousness and realize that we have a rendezvous with destiny. Mankind's future is indeed glorious to consider and to envision; we have but begun to live. Within a relatively few years we will look back upon our present views, institutions, and ideas and wonder just how man could have been so primitive in the early years of the atomic age.

This, then, *is* the quest of the liberal faith: to live into our everyday lives a quality of richness and meaningful awareness that will at once mark us as living symbols of eternity. Our religion, moreover, develops a content and a direction which is our noblest asset and sets us apart as those folk who have come of age, in an age of indecision—a peculiar people who dare to *live* in an era of death—who shout freedom in a day of mental and moral slavery. A people who dare to love when hate is abroad. These are our people who bear the hallmark of the liberal faith.

We liberals look forward to the future with great hope and confidence. We do not expect our future to be charted for us nor do we expect divine intervention to safeguard us against the horrors of atomic warfare. We are neither fatalists nor cowards. If mankind could survive the ice age, and, without either fang or claw, hold his own against the prehistoric and gigantic carnivorous reptiles and mammals of our hoary past—then, be sure that we will be hanging around after any hell that either the A or H bombs may hurl at us in the future. We probably will not like the aftermath of an atomic war any more than anyone else, but it is certain that we will not give up and we will not lose hope. We will carry on in mankind's noblest tradition and we do not aim to surrender our position in nature to some lower form of life. This is the stuff out of which the liberal faith is built. We are not supermen but we are men of faith and of vision and of determination. We aim to survive against whatever odds are against us and we must build along ever more permanent lines. We must be in the vanguard in trying to build a new world of brotherhood and peace. So, do not count us out yet in dreams of the future. Mankind must continue to surge forward and upward in the blessings of the new day. The quest of the liberal faith, then, is to build that type of character within men that will survive any catastrophe or calamity, and we are so confident of our faith that we feel quite sure that in the future we will continue to run this world and to tackle other worlds, too, come hell or high water!

THE FIELD

(*Continued from page 2*)

of any of the world federalist movements, the new University enjoys cordial relations with all of them. Explaining this, Voyenne points out that the former are propaganda and action organizations, while the University seeks to carry out the three functions, too often ignored, of research, information, and instruction. Currently financed by a grant from the French Ministry of Education, the University is organizing an extensive fund-raising drive among private sources in France. It plans to appeal eventually to international foundations and to UNESCO.

Scene of the initial session was the medieval Abbey of Royaumont near Paris, now converted into an international cultural center with libraries, music rooms, auditorium, and a magnificent park. More than one hundred students of several nationalities enrolled for conferences centered on the topic, "World Unity and the Diversity of Cultures." Among the questions discussed were the possibilities of collaboration among the cultural, economic, and psycho-sociological structures of world civilization; the contribution of federalism to civilization and culture; and federalism and cultural diversity.

—*Worldover Press.*

Lecomte du Nouy, Samuel Alexander, and Natural Piety

ALFRED STIERNOTTE

Although a student of Pierre and Marie Curie, du Nouy—distinguished French scientist and recipient of many scientific honors—has apparently not been impressed by the humanitarian free thought of his teachers. To be sure, du Nouy's very popular books, *Human Destiny* and *The Road to Reason*—the former bound to secure innumerable readers in Signet books—are animated by a humanitarian temper based on one more of these very promising attempts to reconcile science and religion. But one may well wonder whether these successive attempts on the part of idealistic scientists to announce over and over again that all is well between science and religion are not cloying to the religious appetite, especially that appetite which is not satisfied unless it receives a whole universe of wonders all carefully explained and foreordained in some divine mind. This strange search for the fantastic—perhaps an escape from the painful reality of present international tensions and conflicts—has recently been satisfied by the bizarre work of Velikovsky, *Worlds in Collision,* a phantasmagoria justly condemned by a *New York Times* reviewer, but nevertheless holding first place on the best seller list of general books for several months! Why the false assumption of the transformation of a comet into a planet some three thousand years ago should evoke such wide response may be good reason for pause on the part of those who assume that this is a scientific age and that rational methods of explanation and rational methods of securing ideals and values are now the order of the day.

It may be that the same frenzied desire for the magical, the esoteric, the miraculous—which finds its pathological expression in the vogue of Velikovsky—also finds its more restrained interest in the popularity of du Nouy. Without being too unjust, it may be said that du Nouy is Velikovsky at the university level. The latter has such a far-reaching knowledge of mathematics, biology, chemistry, physics, all allied with his *piece de resistance*—the calculus of probability—that the religious unwary may be led to believe that here is the final explanation of the universe in which all sciences and philosophies are reconciled. It may be instructive to note, however, that in a recent monumental work edited by Marvin Farber of the Department of Philosophy, University of Buffalo, *Philosophic Thought in France and the United States*—a symposium summarizing all the various types of philosophy in these two Western powers—du Nouy is merely mentioned in a footnote on page 246! This should be a sobering influence in our attempts to lend too great a weight to the theories of du Nouy.

Our French scientist's peculiar contribution is his own interpretation of evolution under the formula of telefinalism:

> Evolution . . . is comprehensible only if we admit that it is dominated by a finality, a precise and distant goal. If we do not accept the reality of this orienting pole, not only are we forced to recognize that evolution is rigorously incompatible with our laws of matter . . . but—and this is serious—that the appearance of moral and spiritual ideas remain an absolute mystery.

Sincerely concerned with the defense of Christianity, which he never defines precisely, and animated by fears of so-called scientific materialism and skepticism, he blandly asserts that his interpretation of evolution has already been paralleled by the writers of the Bible:

> This parallelism was absolutely unforeseen, and yet our conclusions are identical with those expressed in the second chapter of Genesis, provided that this chapter is interpreted in a new way and considered as the highly symbolical expression of a truth which was intuitively perceived by its redactor or by the sages who communicated it to him.

At once we perceive one of the objectionable features in the style and thought of du Nouy. Telefinalism and Genesis are precisely parallel in meaning, but on condition that the meaning be rendered sufficiently vague as a "highly symbolical expression." It is rather late in the day to attempt by means of various symbols to reconcile evolution and Genesis. This was done especially in England in the last century at the time of the first encounter with Darwinism, but these makeshift reconciliations were properly answered by Thomas Henry Huxley in *Science and the Hebrew Tradition.* Reputable Biblical scholars no longer discuss such a thing.

Incidentally, it is noteworthy to consider this claim for a precise and distant goal in evolution in contrast with the claim made by neoörthodox theologians that human life can have no final aim within history—that only within the realm of supra nature, or supra history, or eternity, is any fulfillment possible, while no matter how extensive the continuation of history is imagined, there is no fulfillment in history. Dialectical theology and du Nouy's telefinalism are thus diametrically opposed. The one necessarily denies the other. And yet they are two types of thought which are gaining some popularity at the present time!

Nevertheless, du Nouy's proclamation of Christian and individual values as opposed to an enforced solidarity are just and timely. His attacks on totalitarianism will find responsive chords in our present efforts. And yet, one wonders whether in discussions of education, du Nouy has not in mind a pretty dictatorial type of education, especially when referring to young children. He affirms: ". . . a child three months old can learn perfectly. It is not a question of being severe, but of being patient, more stubborn than he. And secondly, it does not need to understand for it is precisely at this time that one must impose habits. . ." Again, "when people have received the same education, when they obey the same moral rules and think universally, they do not easily accept the idea of fighting each other and are very near an understanding." Lecomte du Nouy's solution for the problem of peace, however, is very startling in its novelty and finality:

> The problem of peace is far too grave and complex to be solved by such superficial methods [as treaty-making]. It will only be settled by systematic action on the minds of children and by imposing rigid moral structures which, in the absence of real conscience, slower to erect, will render certain acts odious . . . but the effort made to impress this idea indelibly on the minds of children in the shape of automatic conditioned reflexes is so slight that one is aghast.

Apparently du Nouy would not be so aghast if there were rigid imposition of automatic reflexes on the mind

and behavior of children! Now I do not pretend to know very much about child psychology, but it seems to me that this authoritarian approach is that which has been definitely rejected by modern psychology, and especially by our able lecturers on religious education at various Unitarian conferences. It is amazing that those so ready to give such unreflective eulogy to the thought of du Nouy do not perceive the dictatorial character of this scientist in his frenzied zeal for the rehabilitation of human personality from the inroads of what he assumes are false interpretations of science.

Having observed this "telefinalist" temper of our author, let us delve into the more mathematical and philosophical aspects of his writings. In *The Road to Reason,* which in a sense is the foundation for the conclusions reached in *Human Destiny,* he attempts to provide a scientific explanation for his invocation of God as "anti-chance" in the sense that the production of life and mind on the earth by pure chance is so remote an event as to be utterly beyond the powers of comprehension. He makes a good deal of the manipulation of huge numbers, expressed by mathematicians as higher exponentials, and evidently dazzles and mystifies the reader into a ready acceptance of a thoroughgoing teleological framework for the whole universe. He uses the calculus of probability and repeatedly produces such more-than-astronomical numbers as one followed by millions of noughts to indicate the extremely remote chance that elementary particles of matter moving about in "random motion" will produce a single protein molecule, much less a living cell.

Such mathematical pyrotechnics may be very impressive, but these investigations of the calculus of probability, of random motion, of the Second Law of Thermodynamics—on which du Nouy lays so much stress—demand careful study by the average reader. Such careful presentation of probability and physics may be found, among other instances, in the publications of the International Encyclopedia of Unified Science, especially in *Foundations of Physics* by Philipp Frank, *Principles of the Theory of Probability* by Ernest Nagel, and *The Ground of Induction* by Donald Williams. Philipp Frank is very doubtful that gloomy predictions about the cold death of the cosmos can be given by means of the Second Law of Thermodynamics from the observations of a few phenomena in our minute corner of space.

I am personally indebted to Professor Karl Deutsch of the Massachusetts Institute of Technology for reference to these three works; also for the significant idea that the concept of "random motion"—used so frequently by du Nouy—demands careful and cautious examination and is in fact very difficult to find in nature. According to Dr. Deutsch, and he has given me permission to mention him, random motion implies total lack of structure, but structures are found even in those things which are assumed to express random motion. Lumps of mud or hot chocolate, which might be assumed to be heterogenous masses without any orderly arrangement, are nevertheless not examples of pure chance, but are material structures and the laws of matter operate—even in mud puddles! As a matter of fact, one may affirm that all the equations of chemistry indicate not the motions of atoms helter-skelter, but the attractions of atoms of various kinds, so that, under proper conditions, stable compounds are formed. In other words, there is an immanent structure which is built up step by step, and the huge exponential numbers with which du Nouy intends perhaps to produce mental paralysis on his readers are not as relevant as he assumes. Place two gases such as oxygen and hydrogen together and apply an electric spark. The chances that they will unite is not one against billions or trillions—the probability becomes absolute certainty. The gases combine chemically with explosive force. All the formulas and procedures of chemistry involve proper experimental conditions, so that chance or "random motion" is overcome by the formation of stable structures due to the operation of the laws of chemical combination. The unscientific alchemists spoke of the "spirit" of hydrogen combining with the "spirit" of oxygen to form water, but there is no need to have recourse to such obfuscating animism. These myriad combinations take place according to the laws of matter, which may be considered as immanent laws and not imposed from without after the manner of Aristotelian forms imposed upon passive matter. In other words, to summarize our argument, the formation of the first rudimentary living cell need not at all be considered, as du Nouy does, from the inconceivably remote chance of the union of trillions and quadrillions of protons and electrons flying about recklessly in the whole universe into the properly integrated living cell, so that God is invoked to manipulate each of these quadrillions of particles singly and to insert them in their proper position in the cell! Philosophers, on the contrary, write of "dispositional properties," that is, atoms have natural dispositions to combine with other atoms to form all the compounds known and yet to be discovered in organic and inorganic chemistry. The plant forms chlorophyll from very simple molecules of carbon dioxide and water, and does it with unconscious dexterity, while our chemists with all-too-conscious dexterity are still baffled by the process. But it is merely a case of "how miracles abound" and entirely due to the immanent "dispositional properties" of the atoms in question. They do have the capacity to form, under proper conditions, such a complex compound as chlorophyll, and many others. It is not matter of chance but of law and order. In contradistinction to the theories of du Nouy, who is so enamored with the mathematical play of extremely low probabilities, I would suggest that there is a relatively high probability that electrons and protons will form atoms—over ninety different types, that these atoms will form molecules—millions of them; that some of these molecules will be the most complex in existence, protein molecules, which, when properly integrated in a cell, are part of the complex mode of behavior which we know as life. No doubt the process is full of mystery, and before this mystery there are two points of view which present themselves and which are extreme positions.

One is that the universe is a gigantic gambler's den of mere chance—a tale told by an idiot full of sound and fury, the fury of du Nouy's huge mathematical numbers, signifying nothing. This position obviously has no room for order, evolution, or emergence of new qualities among which those cherished by ethical and religious spirits are the highest.

From this fictitious picture of the universe, du Nouy jumps to the other extreme position—that of telefinalism, a completely teleological plan, which reminds one of the famous teleological arguments for God's

existence. Everything has been foreordained from all eternity and proceeds with machine-like precision from the creation to the ultimate consummation of the universe. In the mind of God, it is all an "eternal now," the whole cosmic process is deployed as a static, impassive picture, so that Neo-Thomist philosophers think of immutability as one of the chief characteristics of God. The whole creation no longer groans and travails, it is all finished, all completed, all predestined to reach a final rest of immobile perfection, cast into greater splendor by the cries of those suffering the torments of eternal perdition. Whether this scheme be given in its Calvinist form of double predestination, or in its Thomistic form of Aristotelian teleology, it has a profoundly unrealistic and distasteful quality. It reduces human beings to puppets in a pre-assigned role in a vast cosmic drama of which they know very little. Of such a plan, Dean Willard L. Sperry in his book, *Jesus Then and Now,* frankly writes:

> Even Judas and Pilate had to play out their assigned roles, and would seem thus to be absolved from any personal responsibility for their acts. They were not free and responsible human beings, being little more than stage properties for the action.

Between these two extreme positions—a chaotic universe, and a predestined universe—there is a median position which rejects the unethical and literally inhuman character of the other two. It is the philosophic position which is known under the various names of evolutionary naturalism, emergent evolution, and even empirical theism. It is represented by such men as Whitehead, Samuel Alexander, Roy Wood Sellars, Boodin, Wieman, W. P. Montague, and many others. The differences among them are much more differences of detail than differences of philosophical or metaphysical foundation. Such a middle position is concerned with the whole question of the emergence of mind and value from a cosmos which did not apparently possess these qualities. The whole question is tantalizing and will evoke the best efforts of inquiring minds moved by the best philosophic tradition—that of finding a unifying world-system of mind and matter in which man's ideals and values have a significant place. Such an inquiry will not be completed in one generation, nor in one century. Minds engaged in such a constructive venture will not give a snap solution as du Nouy has apparently done. Such an inquiry will provide a tentative solution in which the universe will be perceived neither as chaos nor as foreordained telefinalism, but as an emerging pattern of forms, structures, minds, and values enshrined in significant personalities. Loyalty to such an emerging process—full of mystery and wonder—is the essence of religion. Even the materialist philosopher, in so far as he is intrigued by this endless quest and rejects subjective pragmatisms and positivisms which dismiss the whole question of an objective universe independently of our consciousness—even such a materialist is very close to this conception of religion as orientation of the whole man to the whole universe.

Such a conception of religion will no longer be constructed on supernaturalism, nor on a Platonic idealistic basis in which we are mere shadows played upon by an immaterial Idea, nor on chance occurrences and lucky happenings vouchsafed to us by the proper manipulation of amulets, charms, prayer-wheels, not to mention relics, tea-leaves, and astrological nonsense. It will take its firm foundation on a realistic presentation of the universe—a universe of qualities and novelty which is our home.

Henry David Thoreau and the Naturalizing of Religion

R. LESTER MONDALE

Henry David Thoreau, son of a pencil maker of Concord, Massachusetts, was barely out of Harvard College in 1837—he was never formally graduated because he refused to pay the five-dollar fee for the sheepskin diploma—when he began not only to talk the new Unitarian radicalism which Theodore Parker and Ralph Waldo Emerson were talking, but to put it daringly into practice.

These Unitarian radicals were determined to get out from under the dictatorship of the kind of religion that centers about a sacred book in which one finds the story of how some six thousand years ago a God, named Yahweh, separated earth from sky, and then shaped the lands with their mountain ranges, created the fruit trees and grasses of the fields, created the fish and fowl, the cow and every creeping thing, and in the heavens placed sun and moon and star, and then in the midst of it all placed man and woman. Much as these Unitarian radicals loved the poetry of that Bible myth they could not bring themselves to love the kind of religion which stemmed from that story. To their minds the idea that creation began only some six thousand years ago was preposterous. Creation, they were certain, was still going on, and right before their very eyes. In their certainties they anticipated what we know for facts today: that the contours of this earth, for example, are being moulded and shaped as much this very hour as they were at any time six thousand or six million years ago. You see this in every river you look at. The thin, silvery stream that you see from the shoulder of a Grand Canyon or Royal Gorge or from a Missouri bluff is slowly and surely cutting up the highlands, carrying them into the ocean and shaping a continent. Another paragraph of the same story is told by every slightest earth tremor registered on the seismograph; each tremor tells of the slow sinking of an Atlantis into the ocean here and of the rising of the land to make new Alpine summits or Himalayas there. So it is with life. Life is being created as much today as it was any day six thousand or six hundred million years ago; the prairie chicken which cannot compete with the pheasant is becoming extinct, and the pheasant that survives to reproduce its kind is one which is swiftest and cleverest in evading the eye and the shotgun of the hunter. Creation is the word writ in fire all across the heavens, for not a year goes by that the telescope does not pick up in the skies new flares which betoken the birth of new stars and new worlds. And no star is still; our own private star, the sun, moves, the galaxy of which the sun is a

member moves, and the super-galaxy, the Milky Way, of which our own is a part, moves in relation to other super-galaxies, and these galaxies move to far distant ends and goals we perceive no more clearly than did Moses or Jesus. But we know that they do move, and that we are now as much on our way as the heavens and the life that lives on in us today were on their way six thousand or six million years ago.

Emerson and Parker did not hesitate to talk about how preposterous it was for people to believe that they had to get their information about the creative power from some ancient book of revelation, how equally preposterous to think of the creative power as being manifested only in such fantastic events as the birth of a child from a virgin, walking on water, and rising from graves, or manifested only in unusual occurrences like an especially severe Russian winter or a mist over the English Channel near Dunkirk. Whatever principle, whoever was behind and involved in the shaping of the heavens and the earth, behind the delicate tracery of the leaf and the radiant smile of the infant, was surely as much in evidence in the skies above Boston and among the pine clumps and lily pads of the Massachusetts' countryside as it ever was on the highlands of Palestine or on the summit of Sinai.

All this lofty thinking and talking about nature and its creativity from Emerson and Parker, was only the beginning, however, for Thoreau. He found in the natural world not only something to wonder at and revere, he found there something which incessantly called to him, beckoned to him from wood and vale and hilltop, something beautifully alluring, beautifully mysterious yet friendly, comforting, stimulating, something he fell in love with and loved to his dying minute.

How much he was in love with this mysteriously alluring creative power he sensed in the world about him, and how complete was his devotion, appeared shortly after his having completed his Harvard courses and he—one of the promising young minds of Concord, a young man already set on being a writer—had taken a position as teacher in the local grammar school. He had not been teaching many days when some town father noticed that the young instructor was sparing the rod; no whipping whatsoever. The children were not noticeably misbehaving; but without the rod now how would they behave in the future? Dangerous ideas. Dangerous practices. Young Thoreau, however, was already close to the life of nature, already closer, perhaps, than any other man in America. He was close enough to have completely discarded the ancient ideas of a stern God on his throne dictating stern commandments to Moses and uttering dire threats of punishment. This was not what Thoreau had found in nature. In the rambles which he had long since found irresistible he had seen, for instance, how the millions of seeds of the elm or the maple are strewn helter skelter but how the seed that becomes the tree has to land in just the right, moist spot, underlaid with soil richly fertilized by ages of decaying foliage, where its tender shoot will not be trampled on, where it can bask in an abundance of sunshine. He had watched the tender care of the wren and the oriole for their young, no nipping and scratching of the featherless, hungry, and ugly broods to make them behave; he knew how the ewe or the cat or the woodchuck looked after her young. He himself was in tune with this maternal and creative spirit of nature, and, as Emerson observed: "Snakes coiled round his leg; fishes swam into his hand and he took them out of the water; he pulled the woodchuck out of its hole by the tail, and took foxes under his protection from the hunters." Birds literally came to him and landed on his shoulders. Whip these children? Here are his own words: "The finest qualities of our nature, like the bloom on fruits, can be preserved only by the most delicate of handling. Yet we do not treat ourselves nor one another thus tenderly." Under pressure, he resigned his position.

Thoreau needed no more to persuade him of just how terribly people, who could think of the Creator only in connection with far-off Sinai, and in connection with spoiling the child by sparing the rod, needed to see what he was already seeing and to understand and feel what he now understood and felt so keenly. Already he was keeping a Journal. This Journal, now printed, fills more than a score of volumes. Every evening saw him making painstaking notations in that Journal, expressing what he had seen on the daily ramble, a ramble which as he said was always a walk into that Holy Land which he always found close at hand, and expressing what he had seen throughout the day of nature's highest flowering, the human being. Thus, although he was not what we would call the mixer or the hail-fellow-well-met type, he was far nearer to people than most of his Concord townsmen, who generally thought him a dour hermit, were aware, for always wherever he was, whether dangling a line over the side of his boat at midnight after catfish, whether lying by a hole in the ice studying the bottom of Walden Pond, he was always aware of a multitude of people looking over his shoulder and eventually coming to share, by means of his writings, his growing knowledge of and love of the infinite Creative Power he felt irradiating from every crystal of ice and singing in every night bird's call.

Thoreau's great human love was his older brother, John, and with this older brother he started at the age of twenty-one a private school in Concord—no whippings, recesses one-half hour instead of the customary ten minutes, thorough airing of the room during the recess. First, three or four children of audacious parents, and then, when the Thoreaus demonstrated how rapidly and how much children learned when they *wanted* to learn,—and they always got them to *want* to learn—more and more children until they were crowded into larger quarters. After a year of this, Henry and John took the rowboat trip that Thoreau described later on in his book, *Week on the Concord and Merrimac Rivers*. Another year and it was evident that John was succumbing to tuberculosis. They closed their school and not long afterwards Henry lost his brother and the most cherished companion of his life. But there was no embitterment—that was not the way of the power which was expressing itself in nature—instead, that spirit which so won the affection of Mrs. Ralph Waldo Emerson and her children after her husband had taken this strange, young rustic into their household to help with the garden and with splitting wood and with the editing of the *Dial*—the spirit which little Eddy Emerson testified to when he asked: "Mr. Thoreau, will you be my father?"

By now there were hundreds and hundreds of pages of his Journal, quantities of experiences and thoughts to be worked over into writing for the people who were so in need of the chance to look over his shoulder and into the Holy Land he saw wherever he turned. But

where was he to find the time to devote to his writing? Surely not in the Emerson household. Surely not working ten hours a day in his father's pencil-making establishment. He had an idea, and with it he went to Emerson who had recently bought a tract of wooded land about two miles from Concord on the shore of Walden Pond. How about his erecting a cabin there and living the simple life? Emerson gave the plan his immediate and enthusiastic blessing. So to the woods went the twenty-seven-year-old Thoreau, and he went not as a deluded romantic to mingle with "happy shepherds" or "wise woodsmen" or "noble mountaineers," and not as a misanthrope trying to get away from people, but chiefly to get the time to do the work and the sweating that enabling people to see over one's shoulder always calls for. While he was there he put together, as I have said, the pages of his *Week on the Concord and Merrimac Rivers,* and also while he was there building his cabin, hoeing his bean patch, fishing, he lived deeper and deeper into nature. There it was he had the basic experiences which went into the making of the book on which his fame rests, *Walden. Walden,* however, is the distillation not only of his three years on the shores of Walden Pond, but also of no less than sixteen years of his Journal.

In his *Walden* he tells of another idea he had in mind in becoming the hermit: he hoped to come nearer to finding his true self. There was no finding of his true self, he was sure, in the talk of the orthodox Christian ministers about being saved; and there was no finding of the true self in the talk of the Unitarian orthodoxy about living strictly in accordance with the moral commandments of God given long ago to Moses and Jesus. The self, he was thoroughly convinced by this time, was not the image of the conventional God who had made man in his own image. The self, he felt, and he had Emerson and the authority of the ancient Hindoo sages backing his intuition, the self is the image of, the unfolding of, the same creative power or life one finds unfolding in the teeming life of every pond and woodland. Thus to fully know one's self, then, one must study the creative power in all its manifestations.

In nature he found quite the opposite of the cut and dried scheme of the universe held by most persons he knew—he found instead overwhelming infinitude and mystery. He found, for instance, that overawing infinitude which the thoughtful and sensitive adult feels when he goes through a large zoo—the infinite possibilities of life—life that began with simple micro-organisms billions of years ago and having within itself the capability of becoming the goldfish and the shark, the naked worm and the armored turtle, the mouse and the elephant, the incredible sloth and the fleet antelope. If there was all this variety in life and infinitely more besides, then what worlds there must be waiting to unfold from the human mind and heart! But he found something more than variety when he went down to the seashore and saw the giant kelp, for instance, those long, brownish, slithery banners, each with one end attached to a rock, the other sweeping in with every wave and sweeping out with every outgoing wave, beaten by waves as they had been beaten, as we now know, for tens of millions, hundreds of millions of years, and for all that beating which had reduced headlands to sand and during which time mountains had become molehills, something within the giant kelp had caused it to keep on changelessly reproducing its kind, and throughout all this time and with all this beating remaining almost identically the same as the fossil kelp in rocks hundred of millions of years old. If there was in life this remarkable inner staying power then what staying power there must be within the human being—inner patterns lasting throughout the ages and determining the shaping of the material body, something immaterial, immortal perhaps. But beyond this infinitude of variety and beyond this infinitude of permanency, Thoreau's mind was aware of mystery and mysteries within mysteries, depths beyond depths. The pond scum on which he turned his inadequate magnifying glass, much to the condescending amusement of his orthodox and conventional townsmen, was a universe in itself. And here, in the words of a contemporary of ours, was one of the worlds he was anticipating:

> My eye to the shaft, I lowered the lens by the big wheel almost to the slide, peered in, rolled it slowly up, and saw the algal jungle come clear but distant. Then I snapped in the high power and began, with the fine wheel, to hunt for the focus again. First there was a green blur; then, as a falling aviator must, I saw the green tops of the forest rush upward, come clearer, nearer, till I was in it and plunging through the top story into lower tiers. I held my hand—and suddenly there was life: the first living microscopic forms I had ever seen, and green with the green of the great kingdom. . . . As it was a water forest, a sargassum, it was horizontal, the jetsam of a micro-sea. I began to revolve the stage itself, and felt like a Magellan.

Here, then, was a man, awakened as was the Hindoo prince Thoreau tells about, who was stolen in infancy and was raised a woodsman and who, therefore, looked upon himself as a woodsman; but one day he was discovered and was told he was a prince and he then became a radically different person because he looked upon himself as the prince that he was. Here was Thoreau awakened to his true nature, aware of the infinitude of unfoldments that might come from his mind and spirit, aware of something within with an eternity of staying power, aware also of being a wanderer in the midst of worlds upon worlds and within strange worlds. But was he not lonesome? This was the question people continually asked him when they thought of his being out there in the dark Walden woods with no one, not even a dog, for company.

He might very well have felt lonely. He had had enough trouble. The industrious Yankee townspeople had long been shaking their heads at this Harvard man frittering away his life in a squatter's shack, surveying, making pencils, doing odd jobs. An attractive young woman had failed to respond to the affection he had had for her and her interest had been centered upon his brother John, then upon someone else. How could he be attractive to young women when, as Hawthorne noted in his Journal, he was "ugly as sin; long-nosed, queer-mouthed, and with uncouth and somewhat rustic manners,—though courteous,—corresponding with such an exterior." Later on the book he had put together during his years at Walden Pond was to be reviewed by the *Boston Athenaeum:* "The matter is for the most part poor enough, but there are a few things in the volume, scattered here and there, which suggest that the writer is a man with a habit of original thinking." And the book, published at his own expense, did not sell; so he had turned back to him seven hundred of the thousand copies printed, and he had to work with his nose to the grindstone making and selling pencils for several years to pay off his debt. His comments

about this disheartening episode, however, are comments such as could come only from a person who was not only not lonely in the universe but who had found in the all-enfolding creative reality a sustaining friend. He was heard to say, with the dry humor that lurked in everything he said or wrote, that he was now the proud owner of the largest library in Concord, and that he had written every one of the books himself!

Lonely? He was alone in his Walden cabin on a dark and rainy night. Then, if ever, is the time that a person gets a lonely feeling. But he was alone in a realm far more lonely than a mere cabin in dark, rainy woods. He was alone in a far vaster world than any of his curious neighbors knew—one which stretched off by way of the stars into the skies and into endless space, off by way of the ancient rock ledges into a beginningless past; and these infinitudes suggested others in his own self, mysteries of feeling, of desire, and thought, and the curiosity to understand the why of our curiosity. Alone, as only a large mind can be alone, he found the gloom, the whispering in the trees, and the ghostly tapping of the rain on the rough shingles overhead suggesting to his mind the larger aloneness. He wondered for a minute if perhaps his mind was not edging over the verge of insanity; if being alone was not dangerous, perhaps. Were there not wolves of the mind as well as wolves of the timber against which he needed the help of friends? But then he thought of what that rain was doing, how it was moistening the soil over the beans he had so laboriously planted, how the next day the sun would be out warming the soil and causing those beans to burst their husks and sprout, how although the woodchuck and the rabbit might nibble at the shoots, he had been given by the creative power a mind and a body capable of coping with these nuisances. And so he wrote:

> I was suddenly sensible of such a sweet and beneficent society in Nature, in the very spattering of the drops, and in every sound and sight around my house, an infinite and unaccountable friendliness all at once like an atmosphere sustaining me, as made the fancied advantages of human neighborhood insignificant, and I have never thought of them since. Every little pine needle expanded and swelled with sympathy and befriended me. I was so distinctly made aware of the presence of something kindred to me, even in scenes which we are accustomed to call wild and dreary, and also that the nearest of blood to me and humanest was not a person nor a village, that I thought no place could ever be strange to me again.

In the sky the next day was the sun, the symbol, as Jesus had said, of divine perfection, pouring out its radiance upon good and bad and just and unjust, and Thoreau went about his work on his book, and on his Journal giving of himself as the sun gave of itself, giving to those of his own time and of future generations that he knew full well were peering over his shoulder and into that Holy Land he sensed it was his life work to open to them.

His life was short, very short; he was dead, of the tuberculosis which so ravaged the Thoreau family, before he was forty-five. And yet, although he knew that his life was coming to an end and although he realized that men (all except Emerson) were saying that his writings would surely be buried with him, he lived at peace with himself and with the Great God which had been his lifelong love. He had watched the trees from year to year, how each fall there appeared at the base of the stem of each leaf, at the point where the stem attaches to its branch, a microscopic dot. He had watched the daily growth of this microscopic dot, how as it grew the leaf became less and less green. Thus the chlorophyll, the life of the leaf, was being drawn back into the tree itself. As the dot grew, it became a perceptible bud. Soon the growing bud of the leaf of the year to come became so large, and had so loosened the hold of the old leaf that it, with countless millions of others, lost its grip and drifted to the ground. Yes, he had been the leaf on the tree of life; he had budded; he had fluttered in the glorious light of the sun; he had held sparkling dew, and had felt the cleansing rain; he had done his work and contributed ever so little to the height of that which goes constantly upward. And now was his time to release his hold and flutter down to become a part of the deep, rich loam below.

And so we find him writing:

> I am grateful for what I am and have. My thanksgiving is perpetual. It is surprising how contented one can be with nothing definite—only a sense of existence. . . . My breath is sweet to me. Oh, how I laugh when I think of my vague, indefinite riches! No run on my bank can drain it, for my wealth is not possession, but enjoyment.

The Study Table

A Critical Analysis

SOCIAL PHILOSOPHIES OF AN AGE OF CRISIS. *By Pitrim A. Sorokin. Boston: The Beacon Press. 345 pp. $4.00.*

A man who is himself a recognized authority in social philosophy looks at others critically. His list includes such well-knowns as Spengler, Toynbee, and Schweitzer, and such less well-knowns as Danilevsky, Schubart, and Kroeber. In Part I, the several philosophies are described; in Part II, critically analyzed; and in Part III Sorokin tries to pull together what they agree on, and to add his own considerable contributions.

Needless to say, this is one of the best books of its kind. Some of us would raise serious question about the allocation of space. Why should Spengler have about six times as much space as Toynbee? The criticisms have the virtues and the limitations of their author. The sociological scope is tremendous. The psychological understanding is questionable. Despite his editorship of excellent works on social psychology, the basic concepts of this discipline seem not yet to have broken through in his discussions.

The book is a valuable source of social philosophical thought. But when it comes to help in actually figuring out what is wrong with our own civilization and what to do about it, the work will be disappointing. For the "ordinary" highly intelligent person, there is far too much detail to follow; and, despite the last section, the reader is left with a feeling that he is dealing with what is essentially a verbal unreality, only vaguely related to the world as he sees and knows it. Perhaps this is a limitation of this reviewer. If so, it will be a limitation of most who peruse its pages.

SYLVANUS M. DUVALL.

Basic Structure of Unitarianism

UNITARIANISM TODAY. *By Stephen H. Fritchman. Boston: American Unitarian Association. 58 pp. 50 cents.*

Hard hitting, direct and dynamic, these thirteen talks by Stephen H. Fritchman outline the basic structure of the Unitarian position today. They deal with the traditional questions of how Unitarians think about God, the Bible, Jesus, and immortality. It frankly faces such quandaries as to whether Unitarians are Christians or religious, whether a church is necessary, and the basic problem of determining right and wrong in our modern culture. Equally important is the chapter on what Unitarians teach their children about religion. In the concluding chapter on "New Directions," Fritchman challenges the "Peace of Mind" cults and vigorously calls for choosing between truth and repose to the end that there shall be "the solidarity of good men" in an association of free religion.

RANDALL S. HILTON.

A Story of Significance

JOHN KNOX'S HISTORY OF THE REFORMATION IN SCOTLAND. *William Croft Dickinson, ed. New York: The Philosophical Library. $15.00 for two vols.*

Of all the great Reformers, John Knox is the only one to have written a history of the movement in which he played so great a part. The account itself would hardly be considered objective or unbiased. It is, however, written in vigorous, sometimes even eloquent, style, for Knox was a master of words. In view of the close relationship of the Scotch Reformation to the subsequent history of American Protestantism, the story is of significance.

This edition is impressively gotten up, with a Foreword of over a hundred pages. Especially valuable are the copious and scholarly notes. Most ministers will be properly reluctant to put so extensive an investment in so limited an area of church history. But for libraries or teachers of church history, or for the few who would like to "splurge" at this point, the work will prove a valuable addition.

SYLVANUS M. DUVALL.

Poetry of Modern Religion

THERE IS MUSIC IN THE STREET. *By Franziska Raabe Parkinson. New York: Philosophical Library. 104 pp. $3.00.*

This is a delightful little volume which expresses in prose-poetry the strong convictions of the author concerning life, religion, and the questing of the mind. Her theme is that there is music in the streets of life, and her joy in living and listening to the music runs through each selection. At times she fights the battle against orthodox religion, and here her style is less poetic and more argumentative; and at other times her beauty of language reaches its fullness as she contemplates the beauty in life and the beauty of natural religion without superstition and dogma. We have had too little poetic utterance centered around liberal religion and this volume, while it has its imperfections, is a valuable addition to the poetry of modern religious thinking. Some of her best themes are on these subjects:

"Cults and Creeds": "Religion is the natural driving power from within toward the knowledge of the facts of man's inner being or Self, it is the urge to grow. . . . There is no branch of thinking in which man has been so tenacious as his religious heritage. For strangely man has seldom been given a chance for thinking about the religion he inherited through birth."

"The Churches Man Builds": "Man's idea of God grows with his capacity for God-reflection. The Churches man builds are usually built around the portion of truth he realizes."

"Why Stand Ye Gazing?": "Heaven is within. The facts of man's inner being hold all the answers. Within man sleeps the mystery of life, the mystery that made him, the mystery that will sweep him on to love, and song fulfillment."

"Flat C Sharps": "Man—God's necessity. Man—the needed instrument to play back the melody! Man—the evidence of God's plan and purpose, who must become instrumental in 'Bringing to consciousness the fullness of might.' Man—who in arising and returning will be able to hear and evaluate the music in the street of life."

DAVID HARRIS COLE.

An Appraisal

JOHN KNOX IN CONTROVERSY. *By Hugh Watt. New York: The Philosophical Library. 109 pp. $2.75.*

This little book comprises the Stone lectures delivered in 1949 at Princeton Theological Seminary by the Principal of New College, Edinburgh University. They are decidedly sympathetic to Knox, but by no means uncritically laudatory. For those who wish to secure, in a small compass, an appraisal of Knox and his work, the book is to be highly recommended.

SYLVANUS M. DUVALL.

An Instructive Manual

PRIMER FOR SOCIAL ACTION. *By Homer A. Jack. Boston: The Beacon Press. 26 pp. 25 cents.*

It is a source of satisfaction to many that Dr. Jack has finally distilled his rich experience in "direct action" into a handbook for the guidance of church and civic groups interested in dealing with anti-social blots on the social order.

Dr. Jack is qualified both by study and experience to author this instructive manual. As a graduate student in theological school he wrote an exhaustive dissertation on the history of social action in liberal churches. During his years as Executive Secretary of the Chicago Council Against Racial and Religious Discrimination, Dr. Jack was accorded national notice for his energetic work in race relations in Chicago's turbulent melting pot.

Of particular interest to many will be this handbook's definition of "Religious Social Action" as the progressive improvement of the social order by the direct involvement of the religious personality, without identifying God with any specific form of social organization or system.

Dr. Jack's handbook gives detailed guidance on how to organize social action projects, and on the use of fact-finding, educational, and direct action techniques.

It should be required material for study by all church adult education and social action committees.

JACK MENDELSOHN, JR.

Wisdom

The wise know too well their weakness to assume infallibility, and he who knows most, knows best how little he knows.

—*Thomas Jefferson.*

Western Unitarian Conference

RANDALL S. HILTON, Executive Secretary
700 Oakwood Boulevard, Chicago 15, Illinois

NOTICE!!!

The Planning Commission proposes one amendment to the By-Laws of the Western Conference which it desires to have acted upon at the annual meetings, April 26-29, 1951. The inclusion of this suggestion in the report should constitute written notice. The request that it be included in the call for the meeting came after it had been mailed. The proposal is to amend Article VII, Amendments, by adding the words "or special" after the word "regular" in the first line, by changing the word "delegate" to "member" in line two, and by adding the words "provided that a quorum be present and" following the phrase "present and voting" in line three, so that Article VII will read:

"These By-Laws may be amended at any regular or special meeting of the members of the Corporation by a vote of a majority of the accredited members present and voting provided that a quorum be present and provided that written notice of such proposed amendments shall have been mailed to the members of the Corporation at least one month prior to the Annual or special meeting, or shall have been presented at the Annual Meeting next preceding."

Article VII at present reads:

"These By-Laws may be amended at any regular meeting of the members of the corporation by a vote of a majority of the accredited delegates at such a meeting, provided written notice of such proposed amendment shall have been mailed to the members of the corporation at least one month prior to such Annual meeting or shall have been given at the Annual Meeting next preceding."

NOMINATING COMMITTEE

The Board of Directors of the Conference elected the following persons to serve on the nominating committee:

Mrs. Paul Caskey, Rockford, Chairman
Mr. Howard Hauze, Chicago, First Church
Mr. Richard Lassar, Evanston.

The committee has circularized the churches asking for suggestions to fill the vacancies. They will report to the Annual Meeting, April 28, 1951.

NEW FELLOWSHIPS

Two new Fellowships have been organized and accepted into membership of the Association which are within the confines of the Conference. They are:

Evansville, Indiana
Columbia, Missouri.

A hearty welcome to them!

The Fellowships at Pueblo, Colorado, and West Lafayette, Indiana, have ceased to exist. Thus the total number of Fellowships in the Conference remains at fourteen. However, there are at least two others in the process of organizing now.

THE PRAIRIE GROUP

The group of ministers which met at the Illinois Pere Marquette State Park for study and discussion organized themselves into a permanent study organization. They took the name "Prairie Group" and plan to meet twice a year, once in the fall and once in the spring. Arthur Foote, St. Paul, was elected chairman, and Thaddeus Clark, St. Louis, Secretary.

PERSONS AND PLACES

RAYMOND PALMER, Hinsdale, Illinois, has published his challenging sermon on the Unitarian Church and the Religion of Tomorrow. It is also a masterpiece of the calligrapher's art.

RUDOLPH GILBERT, Denver, Colorado, broadcasts weekly on a network of four radio stations.

CHARLES PHILLIPS, Des Moines, Iowa, has a new radio program that is being well received throughout central Iowa. The program comes on at eleven o'clock on Sunday morning and is done by tape recording.

ROBERT LAWSON, Dayton, Ohio, is helping in the organization of a new Fellowship in Springfield, Ohio.

ROBERT WESTON, Louisville, Kentucky (First Church), and his members are dedicating their new parish house April fifteenth.

JOHN HAMMON, Indianapolis, Indiana (North Church), is being installed April eleventh as minister of the new North Unitarian Church.

KENNETH SMITH, Duluth and Virginia, Minnesota, was ordained and installed as minister of the Unitarian churches of Duluth and Virginia on April first.

CARL STORM, Minneapolis, Minnesota, gave the principal talk at the annual meeting of the church in Omaha, Nebraska.

EVANS WORTHLEY, Iowa City, Iowa, is retiring on June first after twenty years as minister of the Iowa City Unitarian Church. After several years in the Methodist ministry, primarily as a minister to students, Mr. Worthley became minister to students for the Unitarian church in Syracuse, New York. He served as interim minister for a year in Schenectady, New York, immediately preceding his going to Iowa City. During his twenty years in Iowa City he has become one of its leading and most loved citizens.

ALFRED HENRIKSEN, Augusta, Maine, has been called to, and has accepted, the ministry of the Iowa City church. He will begin his duties there on June first. For the past five years he has been the minister of the Unitarian church in Augusta. For two years he served as Associate Regional Director of the New England Unitarian Council for the State of Maine.

LESLIE PENNINGTON, Chicago (First Church), was one of the principal speakers at the Southwestern Unitarian Conference in Memphis, March 31 to April 1, 1951.

WILLIAM HAMMOND, Grosse Pointe, Michigan, and NELSON MOORE, Hobart, Indiana, exchanged pulpits recently.

LEWIS McGEE, Chicago (Free Religious Fellowship), arranged a lenten series including sermons by James Luther Adams and Randall Hilton.

LESTER MONDALE, Kansas City, Missouri, and his committees are trying to solve the when, where, what, and how to build their new church. The "why" was taken care of by a fire which completely destroyed the present building early Sunday morning, January twenty-eighth. The total insurance—$41,000.00.

IS YOUR CHURCH ADEQUATELY INSURED?

SECRETARY'S SCHEDULE—
May 1950—April 1951

May 14—Duluth, Minnesota
May 17—Fellowship Advisory Committee
May 21-28—Boston, Annual Meetings
June 4—Hinsdale, Illinois
June 17—College Camp, Wisconsin
June 23—Ordination, Mary Cleary
Aug. 20-27—Lake Geneva Summer Assembly
Sept. 11—Alton, Illinois
Sept. 13—Indianapolis, Indiana, All Souls
Sept. 25—Western Conference Board Meeting
Sept. 26—College Centers Planning Meeting
Sept. 30-Oct. 1—Geneva Assembly Board
Oct. 4—Third Church, Chicago, Mural Unveiling
Oct. 8-11—Boston, A.U.A. Committees and Board
Oct. 22—Ann Arbor, Michigan
Oct. 22—Grosse Pointe, Michigan
Oct. 27-29—Des Moines, Iowa Association
Nov. 5—Hobart, Indiana
Nov. 8-9—Detroit, Michigan Conference
Nov. 9—Ann Arbor, Michigan
Nov. 10—Geneva, Illinois
Nov. 19—Kansas City, Missouri
Nov. 19—Topeka, Kansas
Nov. 26—Beverly Unitarian Fellowship, Chicago
Dec. 4—Survey Committee, People's Liberal Church
Dec. 15—Fellowship Advisory Committee
Dec. 17—Shelbyville, Illinois
Dec. 24—Alton, Illinois
Jan. 6-8—Boston, Regional Directors Meetings
Jan. 9-11—Boston, A.U.A. Committees and Board
Jan. 26—Congregational Meeting, People's Liberal Church
Jan. 28—Ordination, Donald Thompson
Jan. 29-31—Marquette State Park, Ministers' Seminar
Feb. 4—Flint, Michigan
Feb. 7—Burlington, Iowa
Feb. 13—Board Meeting, Free Religious Fellowship
Feb. 15—Ames, Iowa, I.U.A. Board and Ministers
Feb. 16—Iowa City, Iowa, Board Meeting
Feb. 18—Quincy, Illinois
Feb. 24—Bloomington, Illinois
Feb. 25—Springfield, Illinois
March 4—Madison, Wisconsin
March 5—Western Conference Board Meeting
March 9-10—College Centers Committee Meeting
March 12-15—Boston, A.U.A. Committees and Board
March 18—Whiting, Indiana, Congregational Church
March 20—Planning meeting, National Training Laboratories
April 1—Duluth, Minnesota
April 6-7—Urbana, Illinois
April 8—Springfield, Illinois
April 11—Indianapolis, Indiana, North Church
April 15—Louisville, Kentucky
April 22—Chicago, Unity Church
April 26-29—Western Conference Annual Meetings, Evanston.

This is the skeleton upon which the work of the Executive Secretary is hung. It does not begin to cover the many letters, phone calls, committee meetings, personal and group consultations necessary to his executive and administrative functions.

UNIQUE CELEBRATION

The members of the Rockford, Illinois, congregation surprised their minister, Jack Mendelsohn, Jr., at the close of the service on his fifth anniversary as minister of the Rockford church. David Connolly, acting as master of ceremonies, provided for both humor and seriousness to be a part of the occasion. Mr. Mendelsohn was presented with a clerical collar from the Humanists and a Bible from the Theists. He was also given a generous purse from the members of the congregation.

The Rockford *Weekly Leaves* recently reported that a record had been set with fifty-nine new members so far this year. It also reported that on the basis of the figures in the current Year Book of the American Unitarian Association, of the 354 active Unitarian churches, the Rockford church ranks:

57th in legal membership
32nd in contributions to the Service Committee
18th in contributions to the United Appeal
15th in size of Church School.

The record speaks for itself.

ERRATA

Due to the Secretary's faulty proof-reading the name of Dr. Tracy M. Pullman was omitted from the list of officers of the Western Unitarian Conference on the programs for the Evanston meeting, April 26-29, 1951. Dr. Pullman is the Vice-President of the Conference. If you do not know Tracy Pullman, come to the Conference meetings and get acquainted with one of the genuine and real leaders of the Unitarian Movement.

GENEVA SPECIAL

Program information and registration cards are on the way to all churches, fellowships, and Geneva-ites. It is hoped that those planning to attend will register early. The registration fee is five dollars ($5). Send it to Mrs. Esther L. Heinrich, 629 So. Grove, Oak Park, Illinois.

The rates at College Camp have had a slight increase but not as much as anticipated. They begin at $29.75. It is still the cheapest and most valuable vacation week you could have with comparable facilities and opportunities.

Mrs. Edith Sampson, alternate delegate to the United Nations, has agreed to speak to the group on Friday Evening.

Don't forget the dates—June 24 to July 1, 1951. Register now!

DUTY

Duty, reduced to its simplest terms, is a matter of doing something that is necessary, and getting it done at the right time. It doesn't matter how you feel when you are doing it—whether you feel happy or exalted,—if only the thing is done. It is the time for plain, simple coordinated work. It is the prose rather than the high poetry of ethics that is demanded.

—*Samuel McChord Crothers.*

NEW BLANSHARD BOOK

Paul Banshard's sequel to his *American Freedom and Catholic Power*, which deals with Communism, Catholicism, and Democracy, will be off the press in early May. Order your copies now through the Western Unitarian Conference Book Department for early delivery. Price $3.00

WESTERN UNITARIAN CONFERENCE ANNUAL MEETINGS
EVANSTON, ILLINOIS, APRIL 26-29, 1951